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CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, JULY 26, 1822. No. 50.

FOX'S LECTURES.

ON RELIGIOUS LIBERTY AND NONCONFORMITY.

JOHN viii. 32. *The truth shall make you free.*

There is a natural alliance between error and slavery, truth and liberty. For a time they may be dissociated; but reason and scripture, history and observation, bear witness that they cannot permanently maintain a separate existence. Freedom of inquiry and profession is the atmosphere in which pure religion breathes, or the soil in which it grows; and which it must find, or make, or itself wither away.

The religious liberty of christian churches is external and internal; that which they claim of the civil power, and that which they allow to their own members. The first consists in the absence of all interference by the magistrate; in being subject to neither penalties nor privations, on account of faith or worship: the latter in the freedom of the individuals composing such churches, to form and avow their own opinions of what Christ taught, without being subject to censure, excommunication, or loss of any of the advantages of christian society and fellowship. Both are of great importance. The latter, even by sincere and eloquent advocates of the former, has been too often misunderstood, overlooked, or violated. They are alike emanations from the same principle, the right of private judgment; a right which, as it ought not to be controlled by the civil magistrate, so neither should it be yielded by the christian to the dictate of a priest, or council, or to the decision of the majority of a church: it is personal and inalienable. If the majority of this congregation were to say to any one of its members, "Unless you believe such a doctrine, you shall not approach with us to the Lord's table, you shall not worship with us, we proclaim you to be no christian," they would be violaters of christian liberty, and though not in the same degree, yet would be partakers of the spirit that dictated the damnatory clauses of the Athanasian creed, that brandished over Europe the thunders of the Vatican, or that kindled the fires of Smithfield. It may be said, that when Dissenting Churches exclude a heretic from their communion, they deprive him of no civil rights. True: his civil rights are not at their disposal: they deprive him of all that is in their power, the comforts of christian society. But has not every society a right to make its own laws? No, not christian churches: their laws are made for them by their Master; and they cannot legislate *without* renouncing, virtually, the christian character. Personal liberty of thought and opinion is essential to a christian church.

As many sincere friends of religious liberty do not take this view of the subject, it is expedient to advance some considerations in its proof.

It is very clearly contrasted with the more prevalent notion, by the Rev. H. Taylor, (Ben Mordecai,) in his reply to Gibbon, in a work entitled "Thoughts on the Grand Apostacy." "Mr. G., speaking of excommunication, says, 'It is the undoubted right of every society to exclude from its communion and benefits, such among its members as reject or violate those regulations which have been *established by general consent*.' Reply. This may be true of civil societies, but gives no right to excommunicate or banish from christian communion; because the laws which give a right to such communion, are *not* regulations *established by general consent*, but laws established by Christ, the author and finisher of our faith. When the *pure and humble religion first gently insinuated itself into the minds of men*, the apostles claimed no dominion over the faith of christians. The christians of different churches were no otherwise connected with one another, than as they were all connected with Christ their head; all of them were to look up to *him*, and not only every church was thus independent of any other in matters of faith, but *so was every individual*, and consequently no one had any power over another in such matters; and they have no more power now than they had at first: I speak of matters of faith, and the right of communion, and the affairs of another world."

A church means neither more nor less than an assembly, which may be orderly or tumultuous, stated or accidental. In the New Testament it commonly means an assembly of the disciples of Christ, for the purposes of worship and mutual edification, from which none were excluded but those whose immoral conduct disgraced their profession.

Numerous conversions are recorded. The convert, on professing his belief in Jesus, as *the Christ, the Son of God*, became immediately entitled to all the enjoyment and advantage arising from attendance on Christian worship, the Lord's Supper, and the society, instruction and friendship of christians. This profession was, therefore, *the only term of communion*. No precept, no fact can be alleged, to prove that more than this was required.

It is abundantly demonstrated in Locke's "Reasonableness of Christianity," that this profession alone constituted a christian. Every christian was a member, as his abode might change, of every Christian church. There was no such thing as admission into a particular church, distinct from admission into the general body of believers. The modern practice of refusing such admission, or of defining christianity, or of making more than being a christian necessary for christian fellowship, is altogether without scriptural warrant.

Immorality, persisted in, disqualifies for the purposes of religious society: and for this cause, and this alone, the founders of christian churches gave them authority to exclude. They have no right to do so on any other pretence whatever. The *heretic* (Titus iii. 10), who was to be rejected "after the first and second admonition," appears evidently, from the use of that term, the connexion of the passage, and the declaration "he that is such, is subverted, and sinneth, being condemned of himself," to be, not the concientious holder of erroneous doctrines, but a partisan, one wishing to form a clan, and raise dissension, and employing means, or pursuing an object, of the wickedness of which he was conscious.

Christians of different opinions are, doubtless, at liberty to associate for the promotion of those opinions, and to exclude from such combinations those who do not think with them. They may unite to recommend Calvinism or Arminianism, Adult Baptism or Prædobaptism, Trinitarianism or Unitarianism; they can then frame what laws they please: but they ought never to identify these associations with christian churches, in which they are not authorized teachers, but fellow-disciples; and where they have no right to legislate, nor any discretionary power of admission, rejection, or excommunication.

1. The first violation, therefore, of religious liberty, and which leads to all the rest, is that of particular societies infringing on the right of individual members by defining christianity. A christian church is only a body of *disciples;* all are to obey the Master, but they are not to obey one another. The majority has no more right than the minority to erect a standard of faith. Those who cannot, or will not worship with them, they have no power to retain; but those who can, or wish to do so, they have no authority to reject. He who believes the divine mission of Christ, and acts accordingly, ought not to be kept out of any church professing to be christian. This was the case originally, and consequently there were neither sects, nor parties, nor party names.

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Can any thing be more arbitrary and absurd than the following oath, exacted by the heads of the French Protestants, in the year 1620: "I swear and promise before God and this holy assembly, that I receive, approve and embrace all the doctrine taught and decided by the national Synod of Dort. I swear and promise, that I will persevere in it all my life long, and defend it with all my power, and never depart from it in my sermons, college-lectures, writings, or conversation, or in any other manner, public or private. I declare also and protest, that I reject and condemn the doctrine of the Armininians, &c. So help me God, as I swear all this without equivocation or mental reservation"?

* * * *

We dissent because human legislators exceed their province when they pretend to fix the religion of the country. Society cannot exist without government. It is for the good of the whole that we should have laws, and that their administration and execution should not be left to individual zeal, but be the peculiar duty of persons appointed to that office. This requires the surrender of much natural right, of how much, human wisdom must decide: it may fairly include even life itself, which when the good of the community requires, should be offered a willing and a patriotic sacrifice: but the rights of conscience are, from their very nature, inalienable. Man never did give them; he never can give them. The right of believing where he sees evidence of truth, and of worshipping where he finds characteristics of divinity, as it cannot injure society, cannot belong to society. It is inherent in man as a rational creature, and he cannot divest himself of it, till he can re-create himself, and become another being, and his own God. What, then, does a legislator mean, when he says, You shall believe this doctrine; you shall worship that God; you are born to this religion; we decree that you shall be a Deist or a Christian, a Mahometan or a Pagan, a Catholic or a Protestant, and will punish your disobedience. And who gave you this right? God? Produce the commission, and work the confirming miracle. Man? When and where? None could do it for themselves, much less for others. But you have the power—true; so had Herod, (who was devoured of worms,) when he slew James; so had Nero, (who was assassinated,) when he martyred Paul; so had Pilate (who died in miserable exile,) when he sentenced Christ; and so had others who died in spendour, but who wait in their graves the righteous judgment of God. You have the power—to do what? To issue the decree? And so you have to decree that robbery is religion, and persecution for the glory of God: so you have to decree that the sun shall shine by night, and the moon by day, and they will as soon obey your bidding as the mind and heart of man. But you can inflict the penalties; yes, and make martyrs of the firm, and hyprocites of the fearful—nothing more. No human authority has either the right or the power to make any system the religion of any individual. We reverence human laws and governors up to this point: but with our consciences, our worship, and our God, they have no business.

Legislators, by establishing a national religion, not only go out of their own province, but invade that of Christ. Their interference is at best unnecessary. What is their object? To tell us what to believe? He has done that by his discourses. To direct our practice? He has done that by his precepts. To regulate our worship? He taught is disciples how to pray, and it does not become them in preference to learn of others. Either he was unqualified for his work, or faithless in his duty, or we must find in the New Testament all that is necessary, all that is obligatory, all that is useful in religion, all that will make us good on earth and blessed in heaven.

CHRISTIAN PEACE AND UNITY.

One thing, says the Rev. B. Carpenter that "tends greatly to break the bond of peace and union among christians, is their ascribing to each other sentiments which they do not maintain and consequences which they do not allow.

How common is it for the ignorant and bigotted to confound together Atheists and Deists and Arians and Socinians, and doom them all in one common mass to hell-fire. But let the ignorant and the young be informed that Atheists are persons who believe there is no God; that Deists believe there is a God, but that the christian religion is not a divine revelation; that Arians believe in the pre-existence of Christ, and that God made and redeemed the world by him; and that Socinians are persons who believe that Christ is a mere man, but the greatest of all Prophets, who has taught us the way to Heaven, and will judge all mankind.

Again. How common is it for the Protestants to charge the Roman Catholics with worshipping the cross and the images, and also with maintaining the horrid doctrine that no faith is to be kept with heretics, when they absolutely deny both these.

How prone are Unitarians to charge Trinitarians with contradiction and absurdity in maintaining that one is three and three are one.

The Trinitarians constitute a great majority of the christian church, yet not one of them will say that three are one and one three, in the same sense—and that the same person or the same thing may be one and three in different senses, we must all allow—thus, for instance, the same person may be a Clergyman, a Justice of Peace, and a Farmer, and it is in some such manner as this that some of them explain their notions of the doctrine of the Trinity. But they all of them declare, and I doubt not they are sincere, they all declare that they believe there is but one God, as much as the Unitarians do.

Again. The Evangelical party have been charged with holding doctrines which are unfavourable to morality, and of a licentious tendency. The charge is unjust, for there are no persons who lay greater stress on sanctification and personal holiness, or who are brighter examples of it; but they have been sometimes unguarded in their expressions, and the pointed charges to which they have been exposed may render them more cautious. *Fas est et ab hoste doceri:* We may receive instruction even from an enemy.

On the other hand this party have charged the Arminians with expecting to be saved by their own merit and good works. This charge also is unjust. There are no christians but what maintain that there can be no merit in creatures, much less in sinful creatures, and that salvation must proceed from the sovereign and free grace of God; I say they all allow this, though they may differ somewhat in their account of the manner in which His grace is communicated.

What foundation, then, can there be for shutting our hearts against that sweet spirit of unity which the gospel breathes, or for casting away that delightful bond of peace which it has provided for us? But alas! the different denominations of christians, by using the same word in different senses, and by mistaking one another's sentiments, lay a foundation for endless disputes and dissentions. An unfounded charge is brought, a warm reply is made, a still warmer rejoinder follows, till christians, in their disputes about their common Lord and Saviour, are like the men of Israel and Judah in their dispute respecting David their common King, "the words of the men of Judah were fiercer than the words of the men of Israel." In these disputes the still small voice "love one another, be at peace among yourselves," is not heard or not regarded. But that voice I will utter, and, by the blessing of God, will continue to utter, as long as the breath of life remains in me.—*Opinions* and *sentiments* are only the means or instruments of religion, but *peace* and *union* are its very essence."

MINISTERIAL FIDELITY.

The following is from a sermon on Ministerial Fidelity, preached at Canton in January last, by the Rev. JOHN PIERCE of Brookline, at the ordination of the Rev. BENJAMIN HUNTOON.

Under the *second* head he remarks, "But as the good steward manifests fidelity in respect of his own personal character, so is he, secondly, "faithful" to his Lord and Master.

"Him hath God the Father exalted to be a Prince and a Saviour, and hath given him a name that is above every name," His distinguished apostles, and through them his followers of every age are commanded "to hear him."

The laws of his kingdom, therefore, his loyal subjects, and especially his commissioned servants will carefully study, and conscientiously obey.

A good steward will keep close to his master's instructions. Receiving from him his commission, and taught by him the duties it involves, he will endeavour to act according to his own sense of what is required of him. Nor will he allow himself to be unduly influenced by the example, by the entreaties, much less by the threats of those who understand their lord's will in a different manner. From the circumstance that his master has imparted instructions directly to him and has exalted none of his fellow stewards to the dominion over his faith, he will infer that he is considered competent to understand them, without such interference. He will feel strengthened in this conclusion by the well known expostulation of the Saviour to his primitive disciples, "Why even of yourselves judge ye not what is right?" and the equally pointed rebuke of the apostle, "Why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ."

Regard to the doctrines, the precepts, the example of the saviour and his inspired servants will therefore invariably characterize a faithful minister of Christ. In proportion, as he maintains this reference, he will not unreasonably respect, much less will he "teach for doctrines, the commandments of men."

He will entertain a comparative indifference toward the most eminent, yet uninspired servants of his lord, who say "Lo! here is Christ, or, lo! there;" and who accordingly insist on becoming his interpreters of their master's will, while he "has not so learned Christ." But this indifference will be likely to rise into indignation, if, in order to press him into their service, or unite him to their party, or else to drive him from the vineyard, they employ any other means than argument, persuasion, or the undeniable example of superior fidelity to their common lord.

It would be the height of absurdity, as well as betray the grossest unfaithfulness, if, instead of making his master's will, after using the most diligent efforts to understand it, the rule of his conduct, he should appeal rather to his fellow stewards to be directed in his duty.

He may interpret his lord's intentions, as if they admitted such deferrence to human authority. But how can he make this consistent with the plain command, "Be ye not called Rabbi; for one is your master even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your father which is in heaven?"

Extracts from the Trinitarian Review.

CONTRAST X.

Polish Confession and Nowell's Catechism.

Polish Confession. "We call the Father God, who begat his only begotten Son, by whom from eternity he foreknew all things."—Ben Mordecai's Letters, p. 216.

Nowell's Catechism. "Why dost thou call God Father? For two causes, the one is for that he made all things from the beginning, and gave life unto us all; the other is more weighty, for that by his Holy Spirit and by faith he hath begotten us again, making us his children, giving us his kingdom, and the inheritance of life everlasting, with Jesus Christ, his *own, true* and *natural Son*."

Remark 1. By the Polish Confession, the Son is represented as nothing more nor less than God's *intellect*, and this intellect as *begotten* or *produced*.

Remark 2. In the Christian Observer, from which the latter extract was taken, it is stated, that Dr. Nowell's catechism, after having been examined by the Bishops and other learned men, was in A. D. 1553, published by the king's authority, and ordered to be taught by all school masters and teachers of youth. From which it appears, that in England protestant trinitarians of that age believed that Jesus Christ was God's "own, true and natural Son."

CONTRAST XI.

Two professed trinitarian clergymen and a multitude which no man can number.

The two clergymen. "What is meant by the word, which was made flesh?" "It was the wisdom and power of God, dwelling in a proper man."

The multitude. "God is three persons, but in what sense the word person is used, we know not."—Every day conversation.

Remark 1. The first of these perfectly accords with the views of Dr. Lardner, who was perhaps one of the most amiable writers on Socinian ground.

Remark 2. The second account has been given by many ministers, and a multitude of

private christians. As they know not what they mean by the language they use, it would be folly in me to attempt to tell. It may however be proper to say, that if they know not what they mean, it is pretty certain that they are not benefitted by the meaning of the doctrine; it must be from some other source that the benefit is derived.

From the Worcester Spy

Extract of a letter from an American Gentleman in Europe, to his friends in this town, dated Naples, Feb. 19, 1822.

"The journey from Rome to Naples is of the highest interest. I left the "eternal city" last Friday (the 15th) and reached this place last evening. The first day carried us over the plains round Rome, by the hill and lake of Albano to Velletri. The scenery, all the way, is magnificent, and the ruins of ancient edifices numerous. To a scholar, who loves Virgil, nothing can be more interesting than this tract of country: 'Tis the scene of the last books of the Æneid which the traveller has constantly within view. Velletri lies among the last hills of the chain, which comes from the west, and commands a magnificent prospect of the Pontine marshes, and the mountains which set a bound to them. Those dismal and unwholsome marshes we crossed on the second day of our journey. They are twenty-four miles long; and the road, built over them at great expense, runs in as straight a line as a surveyor can draw. No one can remain in safety in the vicinity of these marshes: the whole is desolate and uninhabited, and left to a few herds of cattle and troops of horses. 'Tis a sad sight enough, for there were once cities here. A single hut, here and there, serves as an Inn: the one at which we stopped still bears the name of the *Three Taverns*, and near it the ruins of Forum Appii have been discovered. Horace speaks of having slept there on his journey to Brundusium; and this circumstance gives the spot an interest. A much greater interest is inspired by remembering the company of early Christians who came to this spot from Rome, when they heard that Paul was coming,—"When the brethren heard of us, they came to meet us as far as Appii Forum and the Three Taverns, whom when Paul saw, he thanked God and took courage."—In crossing the Pontine marshes you may be sure to have crossed the path of the apostle: whereas in Rome all the traditions respecting him are dubious—they show his prison and his "*hired house*," but neither the one nor the other can be satisfactorily fixed."

CHRISTIAN REGISTER.

FRIDAY EVENING, JULY 26, 1822.

Rammohun Roy's Second Appeal.

The *fifth* chapter of Rammohun Roy's appeal is on *the doctrines and miraculous narrations of the New-Testament.*

In relation to the doctrines of christianity, he says, that though various wars and contentions have arisen among christians about religion, they are not to be attributed as the fault of christianity itself, but to the different interpretations of dogmas, not in themselves essential to salvation. Such he thinks, were the wars which took place between the successors of Constantine the Great, respecting the Arian and Trinitarian creed. Of the final result of the controversy, he expresses himself in the following very just and pertinent manner.

"With respect to the final success of the Trinitarian party, it appears to me the event was naturally to have been expected. For to the people of those ages, doctrines that resembled the polytheistical belief that then prevailed, must have been more acceptable than those that were diametrically opposed to such notions. The idea of a God in human form was easy and familiar. Emperors and Empresses had altars raised to them even during their lives, and after death were enrolled as divinities. Perhaps too something may justly be attributed to a certain degree of pride and satisfaction in the idea, that the religion they had begun to profess was dictated immediately by the Deity himself, rather than by any subordinate agency. There had not been among the heathens any class of mankind to whom they were accustomed to look up with that devotion familiarly entertained by the Jews toward Moses and their Prophets, and they were consequently ready to elevate to a God any being who rose in their estimation above the level of mankind."

In defence of the course he had pursued relating to compiling and publishing the precepts of Jesus for the benefit of his countrymen, Rammohun Roy remarks,

"As already repeatedly avowed, it was with the view of evading, not those questions concerning which Jesus spoke and which distinguish his followers from all others, but those which have from time to time been seized upon to excite enmities still existing amongst fellow christians, that the compiler confined himself to those precepts, concerning which all mankind must be of one accord."

This was the ground which he took in defence of his compilation, in his *first* Appeal. Two circumstances, he there says, concurred to form the motive of his having omitted certain doctrines of Christianity in his selection—1st, that they are the subject of disputes and contention.—2ndly that they are not essential to religion.

The reviewer of Rammohun Roy's Compilation expresses surprise at his conduct in omitting in his selection, the miraculous relations of the gospel.

To this our author replies, that Jesus referred to his miracles, as proof of his divine mission, only those persons who either *scrupled to believe*, or doubted him as the promised Messiah,—and that in *Mat.* xii. 39, Jesus even speaks in terms of reproach of those that seek for miracles for conviction as to his divine mission."—An evil and adulterous generation seeketh after a sign &c.—and that Jesus blesses those who without having recourse to the proof of miracles, profess their belief on him. See John, xx. 29. 'Jesus said unto him, Thomas, because thou hast seen me thou hast believed; *blessed are they that have not seen and yet have believed.*'

"Under these circumstances, [says Rammohun Roy] and from the experience that nothing but the sublimity of the precepts of Jesus had at first drawn the attention of the compiler himself [Rammohun Roy] towards Christianity, and excited his veneration for the author of this religion, without aid from miraculous relations, he omitted in his compilation the mention of the miracles performed by Jesus, without meaning to express doubts of their authenticity, or intending to slight them by such an omission."

The reviewer of Rammohun Roy's book places the validity of Christian miracles on the testimony of the Apostles. To this he replies, (not doubting himself the weight of the apostolic testimony, but refering to its influence on the heathen.)

If all assertions were to be indiscriminately admitted as facts, merely because they are testified by numbers, how can we dispute the truth of those miracles which are said to have been performed by persons esteemed holy amongst natives of this country? The Compiler has never placed the miracles related in the New Testament on a footing with the extravagant tales of his countrymen, but distinctly expressed his persuasion that they (Christian Miracles) would be apt at best to carry little weight with those whose imaginations had been accustomed to dwell on narrations much more wonderful, and supported by testimony which they have been taught to regard with a reverence that they cannot be expected all at once to bestow on the apostles."

After mentioning some particulars of the belief of the Hindoos in the miracles of their Gods, Rammohun Roy thus concludes,

"On mature consideration of all those circumstances the compiler hopes he may be allowed to remain still of opinion, that the miraculous relations found in the divine writings would be apt at best to carry little weight with them when imparted to the Hindoos at large in the present state of their minds: but as no other religion can produce any thing that may stand in competition with the precepts of Jesus, much less that can be pretended to be superior to them, the compiler deemed it incumbent upon him to introduce these among his countrymen as a Guide to Peace and Happiness."

Strictures on Extracts from Dr. Miller's Letters.

In our last, while speaking of the use of reason in interpreting the word of God, and of the rejection of mystery from revelation, it was our intention to have made some remarks on Dr. Miller's comparison of the Unitarians of this country with the *German* Theologians. We were obliged to defer our remarks to the present week. Dr. M. speaking of some of the critics and sceptical writers of Germany, says,

"Once they stood substantially on the same ground with the body of the Unitarians in this country, and would have been shocked at the thought of going to the length in scepticism at which they are now found."—"The next generation will perhaps find the majority of American Unitarians standing on German ground."

In reply to these hints we can say nothing better, (and we consider it entirely satisfactory) than what was said in the Christian Disciple for Aug. 1819, p. 331, in answer to similar suggestions of Professor Stuart in his letters to Dr. Channing.

"But it is to the rejection of these doctrines, (the Trinity &c.) that Professor Stuart attributes the infidelity which exists in Germany. We should suppose that one, though even but slightly acquainted with the state of continental Europe for the last century, with the history of opinions, and particularly with the history of German literature, might discover very different causes of sufficient efficacy to produce the phenomenon in question. To what does Professor Stuart attribute the infidelity which has prevailed throughout other nations on the continent of Europe. When he has determined the causes of this, he will not be at a loss, we think, to account for the origin of German unbelief. We should as little think of attributing the *naturalism* (as it is called) of the German critics and theologians to their rejection of the doctrine of the Trinity, as of attributing the infidelity of the philosophers and many of the dignified clergy in France before the revolution, to their rejection of the doctrine of transubstantiation. As it respects that class of modern German theologians to which Professor Stuart particularly refers, we confess that as far as our acquaintance with them extends, we do not regard them with quite so much admiration as he expresses; we do not consider them as such very great men; nor do we think their theories and arguments so plausible and seductive, that much is to be feared from a more general knowledge of their writings."

MISSIONARY TO THE JEWS.

At a late meeting of the Board of Managers of *The Female Society of Boston and Vicinity for promoting Christianity among the Jews*, the following resolutions were adopted, and published in a circular letter which has been sent to the Auxiliary Societies.

Resolved, "That as soon as a suitable man shall be found for the service, this Society will support him as a missionary to those Jews, who reside in the countries bordering on the Mediterranean."

Resolved, "That we make our selection from those, who either have been, or shall be approved as Missionaries to the heathen, by the Prudential Committee of the American Board of Commissioners for Foreign Missions; and that, though supported by this Society, he be in the same manner under their direction, as any of their other Missionaries."

Resolved, "That this Missionary be requested to hold a correspondence with the Secretary of this Society; giving from time to time, such information, and making such suggestions, as he will naturally make to the Prudential Committee of the American Board of Missions."

The funds of this society have heretofore been transmitted to the London Society and whatever missionaries have been employed have been selected and sent out by that Society.

We rejoice at the zeal that is manifested by the Jews Society of Boston in diffusing the knowledge of christianity among the Jews, and endeavouring to convert them to the acknowledgment of Jesus as their Messiah. But we are sorry that we cannot unite with them in the particular measures, they propose to adopt for the accomplishment of this great purpose. In relation to the expediency and judiciousness of the general proposition, viz. the sending a missionary to the Jews around the Mediterranean, we are unprepared to express an opinion. We would not doubt however that the Managers have so attentively weighed the subject as to have become convinced for themselves, that this course is expedient and a duty. It is more to the manner and means of effecting the purpose, than it is to the purpose itself, that we feel disposed to object. Our strong objection lies against the religious qualifications of the missionary to be employed, and of the body of men who are to controul and guide his operations. It appears from the *second* resolution that the missionary who is to be sent out, is to pass the ordeal of a Calvinistic and Trinitarian examination before the Committee of the Board of Commissioners for Foreign Missions.

Now though we are far from impeaching the motives or doubting the sincerity of the Commissioners, yet we have no hesitation in expressing our belief, that the Jews, as a nation, will never be converted to christianity, if it continue to be presented to them in what we deem so corrupted a form as that embraced by Calvinists generally. The great doctrine of the Unity of God, is one to which the Jews cling as to their last hope. The sufferings which their nation has endured for the violation of the first commandment have been so signal, and the remembrance of them is so deeply impressed on their minds, that it is not to be expected they will ever again listen to any thing that looks like withdrawing them from the essential doctrine of the Unity.

The doctrine of the Trinity then, to say nothing of the alienating effect of Calvinism generally, must present a most powerful obstacle to the success of a Trinitarian Missionary among the Jews, however pious and devoted. We object therefore to the resolution which would place the money for the support of a Missionary to the Jews, under the controul and direction of the Board of Commissioners for Foreign Missions. They will send none but a Trinitarian and a Calvinist, and we cannot be convinced that such a one will be able to effect any thing with this people, that will in any way compare with the good that might be done by the same money employed in the support of domestic missions.

We have long been of the opinion that if any thing is to be effected by missions either to Jews or Mahometans, it must be by the labours of Unitarian missionaries. From the simple form in which christianity would be presented to them, by such missionaries, and particularly from its agreement, in the important article of the Divine Unity, with their own present belief, it is certainly to be expected that they would more readily listen to christian instruction from such, and would sooner yield obedience to the divine precepts of the gospel and be brought to confess that the Messiah has come indeed.

For the Christian Register.

Matt., 9 10." Afterwards Jesus, being at table in a house, many publicans and sinners came, and placed themselves with him and his disciples."

CAMPBELL.

Is it incumbent on christians to seek or avoid an intercourse with irreligious persons? In such society how should christians conduct? If the events of time are to affect our condition through eternity it cannot be unprofitable to reflect on the value of time, and on some of the methods of improving it. There are in the world a number of persons who from too high an opinion of themselves, too low a one of others, from a doubt whether religious conversation is useful, from some error of sentiment, or false estimate of duty, are disinclined to converse on religious subjects, even at the proper times, and in the proper manner.

There are others who obtrude this topic on those who are not in a state of feeling to listen to it with respect, or to take a part in it with interest or advantage. Between these extremes there is doubtless sufficient scope for introducing something connected with religion, more frequently than it is often done, and with a prospect of its being well received, and attended with good effect. For notwithstanding all the neglect with which religion is too often treated, I apprehend that when it is introduced with prudence, and carried on with discretion, few topics will be found to engage the attention and interest the feelings of people in general so much as this. Are we not too apt to imagine and to feel when we leave home and our usual places of business, that we have also left behind us some, or much of the obligation to improve our time?

Instead of indulging this excuse for remissness, would it not be better to consider whether we have not, in all our waking hours, the means of improving time more or less considerably? If we do not believe this and do not make the corresponding efforts, it is certain that we shall not accomplish all that is practicable.

How common is it to see men, when on a journey, for instance, or when thrown among strangers, whom they might delight and instruct, pass whole hours in silence.

In many of these cases it may not have occurred to these silent individuals that they could accomplish, or were bound to attempt any thing more or better than to doze away time, or to amuse themselves by their own reflections.

It seems to me however that in a promiscuous and accidental concourse of people, possessing but a common share of information and good feeling, there are often some of the finest opportunities for pleasant, and not unfrequently for useful conversation. In these instances people generally meet without care or business to engross or distract the mind, and without prejudice, resentment or aversion to imbitter the hearts. We are easily conciliated and prepared to feel grateful to any one who will entertain and instruct us.

Some delightful acquaintances have originated in this way, and some engaging and lastingly beneficial conversations have arisen from these occasions.

The passing hour is always worth redeeming, and I cannot see any cause to doubt, that in this as in other cases, the course of duty is generally for the present, and always for the future, the course of satisfaction and enjoyment; for what good mind can reflect on the loss of a single hour without pain, or on its best improvement without satisfaction? Many hours which have passed in sullen, heartless and unproductive silence, might thus have been improved and enjoyed, if the disposition only existed to seek and embrace these opportunities.

While imparting useful knowledge to others, strengthening and confirming their good principles, while enlarging, quickening and warming the current of charity and piety in their hearts, we are doing as much for ourselves as for others.

For while giving we receive the birth of all good affections, as we do of intellect.

And there is as much merit perhaps in receiving from others, when it is our turn to listen, a lesson of wisdom, as in imparting it when we can.

To receive instruction well is an evidence of that humble and docile disposition which Christ commended in little children, declaring it to be the spirit of his true followers, for whose future abode he left this earth, to prepare mansions in his father's house.

If these views and statements are just, it follows that we are not at liberty to avoid beginning, hearing, or taking part in religious conversion, whenever it is reasonably introduced and properly conducted, and when time cannot be so well improved in any other way. We are not at liberty to shun any society of men merely because they are not agreeable to our feelings or taste, provided we can by any efforts in our power, make them better.

If we are more enlightened and pure than they, if they will permit the attempt, we should endeavour to raise them to our state and standard. In this way every good man is bound, according to his ability and opportunities, to imitate the example of Christ, whose whole life on earth was spent among sinners that he might lead them to holiness, and thus save them from the effects of sin.

And where we cannot with propriety speak of religion, it is beyond doubt always incumbent on those who have taken the name of Christ to behave at all times and in all places worthy of the character they have assumed.

For in this age of freedom, and this land of orderly government especially, every lover of the truth is at liberty and consequently obligated to recommend it by exhibiting its moral tendency and good effects.

RELIGIOUS INTELLIGENCE.

Our readers will recollect that in No's. 40 and 41 we gave some account of Mr. Adam, a Baptist missionary at Calcutta, who has lately embraced the Unitarian faith, and who is now employed in preaching to a small society of Unitarians in Calcutta.

The following is part of a letter from Mr. Adam to Rev. Dr. Channing.

'You are desirous, however, no doubt, of knowing who is writing to you. I came to India, as a Missionary from the Baptist Society in England. About three years and a half after my arrival in this country, that is, about five or six months ago, the convictions of my mind rendered it necessary for me to renounce Trinitarianism. I found, from that intercourse with the natives which I constantly cultivated, that on the ground of reason, (the only ground which it is possible to assume in propagating any religion,) I could no better maintain a three fold distinction in the divine nature, than the Hindoos could a distinction of many millions. You will not suppose from this, that when a Trinitarian, I made the trinity a frequent subject of discussion with

the natives. On the contrary, I, like others, avoided it as much as possible; but when they brought it forward as an objection, or endeavoured to draw a parallelism on this ground, between their own system and ours, I was compelled to meet the attack. With the assistance of friends, a house has been rented, in which I preach every Sunday, to a small congregation of Europeans, country born, and natives who understand English. The principal of these last, is Rammohun Roy, of whom you have no doubt heard, and whose writings you perhaps have seen. One of his late publications will accompany this,* together with a few copies of a sermon which I lately published. I have in view, to commence a periodical work, which will include both a selection from European and American Theological publications, as well as original communications from friends and supporters in this country. I shall be glad to receive from you, with a view to the former of these a list of the most approved and liberal works conducted periodically in the U. S. together with specimens; if these, can be conveniently procured. It will give me pleasure to receive from you, whatever may illustrate the actual state of religion amongst all classes and denominations, and particularly the progress of Unitarianism, and the diversity of sentiment which may exist among those who in common reject the doctrine of the trinity.

'May I beg the favour of your accepting the accompanying pamphlets, and of your forwarding the rest to the gentlemen whose names they respectively bear with my sincere regard.

I am my dear sir, yours very truly,

WILLIAM ADAM.'

Calcutta, December 19, 1821.

*The publication here referred to is the "Second Appeal" of which in a few of our last numbers we have been giving some account.

Church Missionary Society.

The Twenty Second Anniversary of the Church Missionary Society, was celebrated in London, on the 3d of April. The receipts of the Society for the current year amounted to £33,000, and the expences to nearly the same.

British and Foreign Bible Society.

The eighteenth anniversary of this society was holden on the first of May. The meeting was numerously attended by gentlemen of the highest respectability. The report contained a number of very cheering facts relative to the prospects of the institution. The income of the society during the last year exceeded that of any former year. It amounted to no less a sum, than £103,000. The various expences of the institution during the same time exceeded £90,000.

The Rev. Mr. Monod secretary of the Paris Protestant Bible Society was present on the occasion, and stated that though the Paris Bible Society had been established but three years, there were now *forty* branch Societies from it, and its funds amount to 300,000 francs.

Mr. Wilberforce among other remarks stated that he had lately received a communication from the secretary of General Bolivar, President of the Colombian Republic, which stated that Bibles had been brought into Venezuela, that they were eagerly bought up and rapidly circulated, and that there was reason to hope that Bible Societies would before long be established in that part of South America.

Prayer Book and Homily Society.

This is a society formed of Episcopalians for the publication and distribution of the Book of Common Prayer &c. The tenth anniversary of the Society was holden on May 2nd. The issue of books by the society had greatly increased during the last year, Some of the Prayers have been translated into Chinese, and distributin the Chinese colonies. The version of the Liturgy into pure Biblical Hebrew has been recommended for the use of the Jews.

London Hibernian Society

The Annual Meeting of this Society was holden on the 4th of May.

The object of this Society is to encourage the establishment of Schools in Ireland. The report stated that, the increase of schools during the past year was 41,—and that the whole number of schools established by the society was 575, and the whole number of scholars 53,238. Thirty five of these schools were under the superintendence of Catholic priests, which shows that the society is divested of sectarism. The operations of the society embrace 23 out of 32 counties. The income of the last year was £ 5,562, and its expences £6,862.

It is stated in a late London paper, that the deputation from the London Missionary Society to the South Sea Islands sent out in May 1821, arrived in safety at Otaheite in the month of September following.

Unitarian Defendant.—We have just received the first number of a small paper from Charleston South Carolina, called the Unitarian Defendant. This paper is intended, as the editor informs us, to be published occasionally. It has been called forth by the unprovoked and intemperate abuse, which some of the orthodox papers at the south have thought proper, in the abundance of their charity, to pour out upon unitarians. If the number before us is to be considered a fair specimen, the Unitarian Defendant is well calculated to meet such opponents. It breathes a spirit of christian moderation, which all must admire; and assumes a tone of conscious rectitude, independence, and firmness, which all must respect. *Unit. Mis.*

ASA C. GOLDSBURY, was ordained as an Evangelist on Thursday last, in the African Church at Providence.

By a late report of the Western Association of Universalists, it appears that there are now in the fellowship 62 Societies and 12 Churches.

A new stone Church is now erecting in Providence R. I. for a Society of Universalists.

DOMESTIC SUMMARY.

It is reported from Augusta, (geo.) by the way of Petersburg (Va.) that another challenge had been given and accepted between Col. Cumming and Mr. Mc Duffie.

Three dollar bills on the Kent Bank, R. I. and Five's of the Kennebeck Bank of Hallowell, are said to be in circulation, all well executed.

Two black women were arrested at Blackbird, New-Castle Co. Del. on Friday last, on a charge of selling, or attempting to sell a negro man and woman.

Among the toasts drank at the celebration of the 4th July in Boston by the Society of Cincinnati, the 10th, was,—"Our sister states in the South—*may the time soon come when their songs of liberty, shall no longer mingle with the sighing of slaves.*"

The Imperial Philanthropic Society of St. Petersburgh, have ordered the lives of ANTHONY BENEZET, BENJAMIN LAY, and RALPH SANDIFORD, published in the city of Philadelphia, by Roberts Vaux, to be translated into the Russian language, and inserted inthe next volume of their Memoirs.

MAPLE SUGAR.—We have been most credibly assured, and the truth of which we make no doubt—that in one township of eighty families in Bradford Co. Penn. upwards of *Twenty thousand weight* of Maple Sugar has been manufactured by the inhabitants, in the last season—nearly all of which they barter for other produce. This estimate was taken by one of the inhabitants, who was curious to know the amount, it being an uncommon sugar season.

Penn. Paper.

At the late session of the New-Hampshire Legislature a petition was presented by the students of Dartmouth University, praying that they may in future be exempted from performing military duty. A committe of the Legislature was chosen who reported that the prayer of the petitioners ought to be granted. This report was accepted.

The Emperor of Russia as umpire between America and England, has decided that this country is entitled to indemnification from Great Britian for all slaves or other private property taken away from our territories in the late war.

A most destructive whirlwind was lately felt in the village of Austerlitz and its neighbourhood, in the interior of New York. Great damages has been sustained in the ruin of houses, barns, orchards, fields of grain &c.

The following advertisement, says the Connecticut Courant, is extracted from a New-Orleans paper of the 23d of May last.

COCK FIGHTING. *Sunday May* 24, 1822, at 4 o'clock in the afternoon, on the terrace of the *Commercial Coffee-House*, GRAND COCK FIGHTING!

Front seats 50 cents, back do. 25 cents. The first will be entitled to two glasses of refreshment and the latter to one.

All persons having fighting cocks are solicited to bring them to the Coffee-House, where the most satisfactory arrangements will be entered into either as to their value or safety. The proprietors will always be found at home, from 7 in the morning until 8 at night.

☞Persons holding Subscription papers for the New-England Farmer, are requested to return them immediately to the publisher, Thomas W Shepard, Roger's Building, Congress Street, Boston, where subscriptions, advertisements, &c. will be received. The first number will be issued on Saturday, the 3d of August.

Deaths in Philadelpia last week, 92—adults 45, children 57, In New York, the same week 79—adults 28, children 51. *D. Adv.*

☞In the Charleston (S. C.) Mercury of June 21 there is advertised as just published, the "*Millennium*", by J. J. Foster of Union district S. C. in which the author pretends to prove from Scripture evidence, that the Protestant is the religion of Anti-Christ; and that all Protestant Christians will according to Scripture prophecy, will be cut off, on or about the year 1843, and the millennium then commence.

Philadelphia, July 19.

Mr. Moses B. Moody a native of Haverhill, (Mass.) who died on Monday last, has bequethed the sum of eight thousand dollars to our charitable institutions, as follows:—

To the Pennsylvania Hospital,	$ 2000
Orphan Asylum,	3000
Widows' Society,	2000
Pennsylvania Institution for the Deaf and Dumb,	1000

Canandaigua, July 16.

On Wednesday night last between 11 and 12 o'clock, we were visited by the most violent storm of rain and hail within our recollection. The hail was of a large size, and driven by a furious wind, did much damage in fields and gardens, and in breaking window glass. In this village it is supposed that not less than two thousand panes were broken.—The fields of corn and other grain, are not so seriously injured as vines and other vegetables, which are literally cut to pieces in this neighborhood. We have not learnt that the storm was extensive. In Gorham, considerable damage was done by a similar storm on the next day.—*Repository.*

Prison Limits.—By the late act establishing the Police Court, the Court of Sessions for the County of Suffolk was abolished, and the powers and duties of the said Court of Sessions, except such as were specified in the act, were transferred to the Mayor and Aldermen of the city of Boston.—The duty of fixing the Debtor's prison limits for the county has in consequence devolved on the Mayor and Aldermen, who yesterday we understand passed an order enlarging the said limits to the boundary of the county.—*D. Adv.*

Boston Fuel Savings Institution.

As this is the season of the year when it is expected that those who were designed to be benefitted by this Institution, will be most able and willing to deposit their present earnings to be repaid in wood the ensuing winter; the Trustees have thought it best to publish the names of those persons who have kindly undertaken to receive such deposits, for general information.

Deposits will be received by the following persons:—

Mr. John Fenno, Grocer, Lynn street,
Mr. John Thayer, Druggist, North-street,
Mr. Robert Fennelly, do. 33 Prince-street.
Mr. John Ingalls, Grocer, Middle-street.
Mr. John Clark, Tobacconist, 10 Old Market,
Mr. Joseph Kidder, Druggist, 70 Court-street.
Mr. Josiah Ide, Grocer, May-street,
Mr. Terrence Wakefield, Druggist, 12 Milk-street,
Mr William B. Bradford, No. 149 Broad street,
Mr Levi Bliss, Grocer, Wheeler's Point,
Mr. Samuel Horton, Jr. Druggist, Boylston Market,
Mr. John Tuckerman, Baker, Pleasent street,
Mr. Benj. V. French, Grocer, 78, Newbury-st.
Dr. Asa Bullard, 105, Orange-street,
Mr. John M' Namara, Grocer, Broad-street,
Mr. Daniel Henchman. Druggist Cambridge-st.

By order of the Trustees of the Fuel Savings Institution.

J. P. BLANCHARD, *Secretary.*

Mr. J. H. of New-York city, a grocer who has acquired a comfortable property by his industry, having become an habitual drunkard has lately been deprived of his estate, by a law of 1821 respecting the estate of habitual drunkards.

The President of the U. S. has recognized NICHOLAS MICHAEL PETERSEN, as Vice Consul of his Danish Majesty for the State of Georgia and for East-Florida.

Libels.—It is said that the Hon. Mr. Russell, of Mendon has directed that a suit be brought against *Seth Hunt*, Esq. for a libel, in publishing in the N. Y. Statesman certain queries under the signature of *Ariel.*

Commodore Hull of Charleston has also commenced a suit for a libel, against a writer in the Boston Patriot, under the signature of *A Republican.*

The Sea Serpent.—Several gentlemen at Nahant on Sunday last, had a distant view of this celebrated monster of the deep, whose periodical return is now ascertained. Since which he has been seen every day by different individuals of the highhest respectability. He was observed this morning very distinctly—and we hear a letter has been received in this town describing his appearance.

Wednesday Eve. Gaz.

The trial of Msesrs Upton and Barnes on an indictment for a conspiracy to defraud, was concluded on Wednesday. The Jury returned a verdict of *not guilty.*

Sergeant Lanham, who was under sentence of death, in our jail, for shooting his comrade Kelly, has, we are told, received his unconditional pardon from the President of the United States.—*Washington Gaz.*

Counterfeiters—Owing to the three dollar bills of the Phenix Bank of Connecticut, payable at the branch in Litchfield, having been counterfeited, the Cashier has given notice that no more of that denomination will be issued, and invites the holders of genuine notes of that denomination to exchange them for other notes or coin.

Harvard University.—The Bowdoin prizes, for the present year, were last week adjudged by the Corporation, to the following gentlemen;—

For a dissertation on *the influence and importance of the character of Washington*, to Mr. CHARLES U. UPHAM A. B. of Annapolis, Nova-Scotia.

For a dissertation on the same subject to Mr JOHN FROST, Senior Sophister, of Cambridge.

For a dissertation on the relation of Cause and Effect, to Mr. GEORGE RIPLEY, Senior Sophister, of Greenfield.

American History,—The *Post* of last evening intimates, that the Hon. Timothy Pickering, of Massachusetts, contemplates writing Memoirs of his own Times, or some similar work. The following is the paragraph conveying the intimation to which we allude:

"We express a hope, and we have good grounds for the expression, that this venerable statesman will devote the evening of his days to placing on record, the history of those events and transactions so familiar to his remembrance, so honorable to himself, so glorious to his country. To what better purpose can he devote his time? How can he serve posterity more essentially, than by placing before their eyes, in an impartial light, the picture of the times that have been? He has served his country in the field and in the cabinet: let him close his labours by acting as the historian of his own times."

Mr. Pickering has now reached the age of seventy; and as he is one of the living chronicles of revolutionary events, such a work as he contemplates would no doubt contain many valuable facts, which would serve to illustrate our history. *N. Y. Statesman.*

The population of Constantinople is stated to be 792,000. Of these 120,000 are said to be Greeks, 90,000 Armenians, 50,000 Jews, 2,000 Franks and 530,000 Mahometans.

Ireland—To the question, what is the present state of the Peasantry in the south of Ireland, a Belfast paper answers, a man's daily wages are *five pence*; his family on an average, from three to five individuals. Out of those five pence per day, the said laborer must support his family, pay his rent, and pay his tythes!! If he can do this without some roguery, or if he can do it at all he must be a magician.

Charleston City Gazette

COMMONWEALTH OF MASSACHUSETTS.

AN ACT to change the names of the persons therein described.

§1. BE *it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same*, That from and after the passing of this act, the several persons therein named, shall be known and called by the names they are respectively allowed to assume, namely:—That Jesse Holbrook of Boston, merchant, may take the name of Henry I. Holbrook; that George Howe of Boston, bookbinder, may take the name of George Gedney Howe, both of the county of Suffolk; that John Tarbox Baish, of Newburyport, merchant, may take the name of John Theodorick Balsh; that Amos Buss of Salem, trader, may take the name of Amos Sawyer Thornton; that Richard Wheatland the third of Salem, gentleman, may take name of Richard Goodbue Wheatland; that Francis Huntress of Salisbury, a minor, may take the name of Joshua Follensbee, all of the county of Essex;—that Timothy Brown of Reading, painter, may take the name of Timothy Noyes Brown; that Sarah Brown of Billerica, may take the name of Sarah Putnam Brown, children of Timothy Brown of Tewksbury, all of the county of Middlesex;—that Daniel Hunt of Weymouth, cordwainer, may take the name of Albert Hunt, of the county of Norfolk;—that Iahleel Brenton of Plymouth, in the county of Plymouth, printer, may take the name of Jahleel Brenton; that Joseph Carpenter the second of Rehoboth, housewright, in the county of Bristol, may take the name of Joseph Carpenter Brown: that Sherebiah Hunt, junior, of Ashburnham, may take the name of Charles S. Hunt; that Benjamin Savage of Grafton, husbandman, may take the name of Benjamin Dillington Phelps; that Zena Studley of Western, housewright, may take the name of Henry Zenas Studley; that Squire Wood of Grafton, may take the name of Abijah Wood, all of the county of Worcester; that George Williams of Deerfield, in the county of Franklin, may take the name of John George Williams: And the said several persons herein named, shall hereafter be called and known by the names, which by this act they are respectively allowed to assume as aforesaid; and the same shall be considered as their only proper and legal names.

Approved by the Governor,
June 15, 1822.

ERRATA.—In last week's notice of the funeral of Mr. Frisbie. 17th line, after *uncommon* insert *powers.* 21st, for *decease* read *course.* 29th, for *convictions* read *conditions.* 30th, for *only* read *more.*

MARRIED.

At Medford, on Tuesday evening, by the Rev. Paul Dean, Mr. William Rogers, of Medford, to Miss Mary Howe, of Boston.

In this city—Mr. Zephenias Bradford to Miss Sally Richardson; Mr. George Estey to Miss Elizabeth B. Hinckley; Mr. Thomas Burbeck to Miss Lydia G. Woolarton.

In Hartford, Con. Rev. Horace Hooker, of Watertown, to Miss Mary-Ann Brown.

In Trinidad, Henry Fuller, Esq. H. M. Attorney General, to Miss C. Carter.

On Tuesday evening last, by the Rev. Mr. Palfrey, Mr. Joseph Whitney, merchant, to Miss Elizabeth Pratt, daughter of John Pratt, Esq.

In Philadeldhia, on the evening of the 20th inst. Joshua C. Oliver, of Boston, to Eliza Oakman, of Philadelphia.

DIED,

In this city, Emily Ann, youngest child of Mr. Caleb Coburn, aged 6 months.

In this city, on Saturday evening last, Mrs. Sally Jacobs, aged 47.—Mrs. Abigail Abrams, wife of Mr. Ralph A. aged 75.

In Roxbury, Mr. Aaron Robbins, aged 45.

In Havanna, Mr. Charles Pear, aged 27, second mate of ship Brilliant, of Boston.

In Milton, on the 15th inst. Mr. Nathan Vose, aged 76.

In Dedham, on Sunday night last, Dr. Nathaniel Ames, aged 82.

In London, (of small pox) on the 13th of May last, Mr. Joseph Short, aged 31, late of Newbury-port. Mr. Short was distinguished as an ingenious mechanic, and accompanied Mr. Jacob Perkins to England in 1818, as an assistant in making the plates for bank bills, which has deservedly gained Mr. P. so much celebrity on both sides the Atlantic.

At Porto Rico, Capt. Seth Emery, of Kennebunk, son of Capt. Isaac E.

At Burlington, Nabby, wife of Luke Hicks, aged 26.

At Waitsfield, Gen. Benjamin Wait, aged 90.

At Bangor, on the 14th inst. deeply lamented, Mr. Luther Harris Hills, merchant of that place, aged 31.

OBITUARY.

Died in Stoughton July 17th, Master Benj. H. Capen Æt. 16.

Thus has a promising youth been cut off in all the bloom of life. He was a youth affable and courteous in his manners, kind to his associates, and beloved by all who knew him. But Death has called him away and deprived a parent of a dutiful and affectionate son. Being of a firm mind he seemed to welcome death with a smile as a friend to relieve him of all his pains and troubles. When his last hours approached (his friends around) he said "Peace, is by virtue found." He has fought the good fight, he has finished his course, he has kept the faith,—and we trust there is good ground to hope that henceforth there is laid up for him a crown of righteousness which the Lord shall finally give to him and to all them that love his appearing.

COMMUNICATED.

PRIVATE PUPILS WANTED.

A Theological graduate of Harvard University, who has been in the habit of instructing, is desirous of taking charge of a few private pupils in classical studies, or in the different branches of English education. For further particulars inquire at this office.

POETRY.

From Poems by Thomas Dale.

The Female Convict to her Infant.

Oh sleep not, my babe, for the morn of tomorrow
Shall soothe me to slumber more tranquil than thine;
The dark grave shall shield me from shame and from sorrow,
Though the deeds and the doom of the guilty are mine.
Not long shall the arm of affection enfold thee,
Not long shalt thou hang on thy mother's fond breast;
And who with the eye of delight shall behold thee,
And watch thee, and guard thee, when I am at rest?

And yet doth it grieve me to wake thee, my dearest,
The pangs of thy desolate mother to see;
Thou wilt weep when the clank of my cold chain thou hearest,
And none but the guilty should mourn over me.
And yet I must wake thee—for while thou art weeping
To calm thee I stifle my tears for a while;
But thou smilst in thy dreams, while thus placidly sleeping,
And oh! how it wounds me to gaze on thy smile!

Alas! my sweet babe, with what pride had I prest thee
To the bosom that now throbs with terror and shame,
If the pure tie of virtuous affection had blest thee,
And hailed thee the heir of thy father's high name!
But now, with remorse that avails not, I mourn thee,
Forsaken and friendless, as soon thou wilt be,
In a world, if it cannot betray, that will scorn thee—
Avenging the guilt of thy mother on thee.

And when the dark thought of my fate shall awaken
The deep blush of shame on thy innocent cheek,
When by all but the God of the orphan forsaken,
A home and a father in vain thou shalt seek:
I know that the base world will seek to deceive thee,
With falsehood like that which thy mother beguiled;
Deserted and helpless—to whom can I leave thee?
Oh! God of the fatherless—pity my child!

MISCELLANY.

FROM THE LONDON LITERARY GAZETTE.

Moss Side.

Gilbert Ainslie was a poor man; and he had been a poor man all the days of his life, which were not few, for his thin hair was now waxing grey. He had been born and bred on the small moorland farm which he now occupied; and he hoped to die there, as his father and grandfather had done before him, leaving a family just above the more bitter wants of this world. Labour, hard and unremitting, had been his lot in life; but, although sometimes severely tried, he had never repined; and through all the mist and gloom, and even the storms that had assailed him, he had lived on from year to year, in that calm and resigned contentment, which unconsciously cheers the hearthstone of the blameless poor. With his own hand he had ploughed, sowed, and reaped, his own scanty harvest assisted, as they grew up, by three sons, who, even in boyhood, were happy to work along with their father in the fields. Out of doors, or in, Gilbert Ainslie was never idle. The spade, the shears, the ploughshaft, the sickle, and the flail, all came readily to hands that grasped them well; and not a morsel of food was eaten under his roof, or a garment worn there, that was not honestly, severely, nobly earned. Gilbert Ainslie was a slave, but it was for them he loved with a sober and deep affection. The thraldom under which he lived, God had imposed, and it only served to give his character a shade of silent gravity, but not austere; to make his smiles fewer, but more heartfelt; to calm his soul at grace before and after meals; and to kindle it in morning and evening prayer.

There is no need to tell the character of the wife of such a man. Meek and thoughtful, yet gladsome and gay withal, her heaven was in her house; and her gentler and weaker hands helped to bar the door against want. Of ten children that had been born to them, they had lost three; and as they had fed, clothed, and educated them respectably, so did they give them who died, a respectable funeral. The living did not grudge to give up for a while, some of their daily comforts, for the sake of the dead; and bought, with the little sums which their industry had saved, decent mournings, worn on Sabbath, and then carefully laid by. Of the seven that survived, two sons were farm-servants in the neighbourhood, while three daughters and two sons remained at home, growing or grown up, a small, happy, hard-working household.

Many cottages are there in Scotland like Moss-side, and many such humble and virtuous cottagers as were now beneath its roof of straw. The eye of the passing traveller may mark them, or mark them not, but they stand peacefully in thousands all over the land; and most beautiful do they make it; through all its wide vallies and narrow glens—its low holms, encircled by the rocky walls of some bonny burr,—its green mountains elated with their little crowning groves of plane trees,—its yellow cornfields, its bare pastoral hill-sides, and all its healthy moors, on whose black bosom lie shining or concealed glades of excessive verdure, inhabited by flowers, and visited only by far-flying bees. Moss side was not beautiful to a careless or hasty eye; but when looked on and surveyed, it seemed a pleasant dwelling. Its roof, overgrown with grass and moss, was almost as green as the ground out of which its weather-stained walls appeared to grow. The moss behind it was separated from a little garden, by a narrow slip of arable land, the dark colour of which showed that it had been won from the wild by patient industry, and by patient industry retained. It required a bright sunny day to make moss-side fair; but then it was fair indeed; and when the little brown moor-land birds were singing their short songs among the rushes and the heather, or a lark, perhaps lured hither by some green barley-field, or its undisturbed nest, rose ringing all over the enlivened solitude, the little bleak farm smiled like the paradise of poverty, sad and affecting in its lone and extreme simplicity. The boys and girls had made some plots of flowers among the vegetables that the little garden supplied for their homely meals; pinks and carnations, brought from walled gardens of rich men farther down in the cultivated strath, grew here with somewhat diminished lustre; a bright show of tulips had a strange beauty in the midst of that moorland; and the smell of roses mixed well with that of clover, the beautiful fair clover that loves the soil and the air of Scotland, and gives the rich and balmy milk to the poor man's lips.

In this cottage, Gilbert's youngest child, a girl about nine years of age, had been lying for a week in a fever. It was now on Saturday evening, and the ninth day of the disease.—Was she to live or die? It seemed as if a very few hours were between the innocent creature and Heaven. All the symptoms were those of approaching death. The parents knew well the change that comes over the human face, whether it be in infancy, youth or prime, just before the departure of the spirit: and as they stood together by Margaret's bed, it seemed to them that the fatal shadow had fallen upon her features.—The surgeon of the parish lived some miles distant, but they expected him now every moment, and many a wishful look was directed by tearful eyes along the moor.—The daughter, who was out to service, came anxiously home on this night, the only one that could be allowed her, for the poor must work in their grief, and their servants must do their duty to those whose bread they eat, and even when nature is sick, —sick at heart. Another of the daughters came in from the potatoe field beyond the brae, with what was to be their frugal supper. The calm noiseless spirit of life was in and around the house, while death seemed dealing with one who, a few days ago, was like light upon the floor, and the sound of music, that always breathed up when most wanted; glad and joyous with common talk,—sweet silvery, and mournful, when it joined in hymn and psalm. One after another, they all continued going up to the bed-side, and then coming away sobbing or silent, to see their merry little sister, who used to keep dancing all day like a butterfly in a meadow field, or like a butterfly with shut wings on a flower, trifling for a while in the silence of her joy, now tossing restlessly on her bed, and scarcely sensible to the words of endearment whispered around her, or the kisses dropt with tears, in spite of themselves, on her burning forehead.

Utter poverty often kills the affections; but a deep, constant, and common feeling of this world's hardships, and an equal participation in all those struggles by which they may be softened, unite husband and wife, parents and children, brothers and sisters, in thoughtful and subdued tenderness, making them happy indeed while the circle round the fire is unbroken, and yet preparing them every day to bear the separation, when some one or other is taken slowly or suddenly away. The souls are not moved by fits and starts, although, indeed nature sometimes wrestles with necessity; and there is a wise moderation, both in the joy and grief of the intelligent poor, which keeps lasting trouble away from their earthly lot, and prepares them silently and unconsciously for heaven.

'Do you think the child is dying?' said Gilbert with a calm voice to the surgeon, who, on his wearied horse, had just arrived from another sick-bed, over the misty range of hills; and had been looking steadfastly for some minutes on the little patient. The humane man knew the family well, in the midst of whom he was standing, and replied, "While there is life there is hope; but my pretty little Margaret is, I fear in the last extremity." There was no loud lamentation at these words—all had before known, though would not confess it to themselves, what they were now told—and though the certainty that was in the words of the skilful man made their hearts beat for a little with sicker throbbings, made their pale faces paler, and brought out from some eyes a greater gush of tears, yet death had been before in this house, and in this case he came, as he always does, in awe, but not in terror.—There were wandering and wavering and dreamy delirious phantasies in the brain of the innocent child; but the few words she indistinctly uttered were affecting, not rending to the heart, for it was plain that she thought herself herding her sheep in the green silent pastures, and sitting wrapped in her plaid upon the lown and sunny side of Birk-knowe. She was too much exhausted—there was too little life—too little breath in her heart, to frame a tune; but some of her words seemed to be from favourite old songs; and at last her mother wept, and turned aside her face, when the child, whose blue eyes were shut, and her lips almost still, breathed out these lines of the beautiful twenty-third pslam:

The Lord's my Sheperd, I'll not want,
He makes me down to lie
In pastures green: he leadeth me
The quiet waters by.

The child was now left with none but her mother by the bed-side, for it was said to be best so; and Gilbert and his family sat down round the kitchen, for a while in silence. In about a quarter of an hour, they began to rise calmly, and to go each to his allotted work. One of the daughters went forth with the pail to milk the cow, and another began to set out the table in the middle of the floor for supper, covering it with a white cloth. Gilbert viewed the usual household arrangements with a solemn and untroubled eye; and there was almost the faint light of a grateful smile on his cheek, as he said to the worthy surgeon, "You will partake of our fare after your day's travel of toil and humanity." In a short silent half hour, the potatoes and oat cakes, butter and milk, were on the board; and Gilbert, lifting up his toil-hardned, but manly hand with a slow motion, at which the room was as hushed as if it had been empty, closed his eyes in reverence, and asked a blessing. There was a little stool, on which no one sat, by the old man's side. It had been put there unwittingly, when the other seats were all placed in their usual order; but the golden head that was wont to rise at that part of the table was now wanting. There w silence—not a word was said—their meal was before their—God had been thanked, and they began to eat.

While they were at their silent meal a horseman came galloping to the door, and with a loud voice, called out that he had been sent express with a letter to Gilbert Ainslie; at the same time rudely, and with an oath, demanding a dram for his trouble. The eldest son, a lad of eighteen, fiercely seized the bridle of his horse, and turned its head away from the door. The rider somewhat alarmed at the flushed face of the powerful stripling, threw down the letter and rode off. Gilbert took the letter from his son's hand, casting, at the same time, a half unbraiding look on his face, that was returning to its former colour. "I feared," said the youth, with a tear in his eye—"I feared that the brute's voice, and the trampling of the horse's feet would have disturbed her." Gilbert held the letter hesitatingly in his hand as if afraid at that moment, to read it; at length, he said aloud to the surgeon: "You know that I am a poor man, and debt, if justly incurred, and punctually paid when due, is no dishonour." Both his hand and his voice shook slightly as he spoke; but he opened the letter from the lawyer and read it in silence. At this moment his wife came from her child's bed-side, and looking anxiously at her husband, told him "not to mind the money, that no man, who knew him, would arrest his goods, or put him into prison. Though, dear me, it is cruel to be put to it thus, when our bairn is dying, and when, if it so be the Lord's will, she should have a decent burial, poor innocent, like them that went before her." Gilbert continued reading the letter, with a face on which no emotion could be discovered; and then, folding it up, he gave it to his wife, told her she might read it if she chose, and then put it into his desk in the room, beside the poor dear bairn. She took it from him, without reading it, and crushed it into her bosom; for she turned her ear towards her child, and, thinking she heard it stir, ran out hastily to its bed-side.

Another hour of trial past, and the child was still swimming for its life. The very dogs knew there was grief in the house, and lay without stirring, as if hiding themselves, below the long table at the window. One sister sat with an unfinished gown upon her knees, that she had been sewing for the dear child, and still continued at the hopeless work, she scarcely knew why; and often putting up her hand to wipe away a tear. "What is that?" said the old man to his eldest daughter: "What is that you are laying on the shelf?" She could scarcely reply that it was a band and an ivory comb that she had bought for little Margaret, against the night of the dancing school ball. And, at these words, the father could not restrain a long, deep, and bitter groan; and which the boy, nearest in age to his dying sister, looked up weeping in his face, and letting the tattered book of old ballads, which he had been poring on, but not reading, fall out of his hands, he rose from his seat, and, going to his father's bosom, kissed him, and asked God to bless him; for the holy heart of the boy was moved within him; and the old man, as he embraced him, felt that in his innocence and simplicity he was indeed a comforter. "The Lord giveth, and the Lord taketh away," said the old man, "blessed be the name of the Lord."

The outer door gently opened, and he, whose presence had in former years brought peace and resignation hither, when their hearts had been tried, even as they now were tried, stood before them. On the night before the sabbath, the minister of Auchindown never left his Manse, except, as now, to visit the sick or dying bed. Scarcely could Gilbert reply to his first question about his child, when the surgeon came from the bed-room, and said, "Margaret seems lifted up by God's hand above death and the grave: I think she will recover. She has fallen asleep, and when she wakes, I hope, I believe, that the danger will be past, and that your child will live."

They were all prepared for death, but now they were found unprepared for life. One wept that had till then locked up all her tears within her heart; another gave a short palpitating shriek; and the tender-hearted Isabel, who had nursed the child when it was a baby, fainted away.—The youngest brother gave way to gladsome smiles; and, calling out his dog Hector, who used to sport with him and his little sister on the moor, he told the tidings to the dumb, irrational creature, whose eyes, it is certain, sparkled with a sort of joy. The clock, for some days had been prevented from striking the hour; but the silent fingers pointed to the hour of nine; and that, in the cottage of Gilbert Ainslie, was the stated hour of family worship. His own honoured minister took the book;

He waled a portion with judicious care;
And let us worship God, he said with solemn air.

A chapter was read—a prayer said;—and so, too, was sung a psalm; but it was sung low, and with suppressed voices, lest the child's saving sleep might be broken; and now and then the female voices trembled, or some one of them ceased altogether; for there had been tribulation and anguish, and now hope and faith were tried in the joy of thanksgiving.

The child still slept; and its sleep seemed more sound and deep. It appeared almost certain that the crisis was over, and that the flower was not to fade. "Children," said Gilbert, "our happiness is in the love we bear to one another, and our duty is in submitting to and serving God. Gracious, indeed, has he been to us. Is not the recovery of our little darling, dancing, singing Margaret worth all the gold that ever was mined? If we had thousands of thousands, would we not have filled up her grave with the worthless dross of gold, rather than she should have gone down there with her sweet face and all her rosy smiles?" There was no reply, but a joyful sobbing all over the room.

"Never mind the letter, nor the debt, father," said the eldest daughter. "We have all some little thing of our own—a few pounds—and we shall be able to raise as much as will keep arrest and prison at a distance. Or if they do take our furniture out of our house, all except Margaret's bed, who cares? We will sleep on the floor; and there are potatoes in the field, and clear water in the spring. We need fear nothing; blessed be God for all his mercies."

Gilbert went into the sick room, and got the letter from his wife, who was sitting at the head of the bed, watching, with a heart blessed beyond all bliss, the calm and regular breathings of her child. "This letter," said he mildly, "is not from a hard creditor. Come with me while I read it aloud to our children." The letter was read aloud, and it was well fitted to diffuse pleasure and satisfaction through the dwelling of poverty. It was from an executor to the will of a distant relative, who had left Gilbert Ainslie £1500. "The sum," said Gilbert, "is a large one to folks like us, but not, I hope, large enough to turn heads, or make us think ourselves all lords and ladies. It will do more, far more, than put me fairly above the world at last. I believe that with it I may buy this very farm, on which my forefathers have toiled. But God, whose providence has sent this temporal blessing may he send us wisdom and prudence how to use it, and humble and grateful hearts to us all."

"You will be able to send me to school all the year round now, father," said the youngest boy. "And you may leave the flail to your sons now, father," said the eldest. "You may hold the plough still, for you draw a straighter furrow than any of us; but hard work for young sinews, and you may sit now oftener in your arm chair by the ingle. You will not need to rise now in the dark, cold, and snowy winter mornings, and keep threshing corn in the barn for hours by candle light, before the late dawning."

There was silence, gladness, and sorrow, and but little sleep in Moss-side, between the rising and setting of the stars, that were now out in thousands, clear, bright, and sparkling over the unclouded sky. Those who had lain down for an hour or two in bed could scarcely be said to have slept; and when about morning little Margaret awoke, an altered creature, pale, languid, and unable to turn herself on her lowly bed, but with meaning in her eyes, memory in her mind, affection in her heart, and coolness in all her veins, a happy groupe were watching the first faint smile that broke over her features; and never did one who stood there forget that Sabbath morning, on which she seemed to look round upon them all with a gaze of fair and sweet bewilderment, like one half conscious of having boen rescued from the power of the grave.

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CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, Printer,

No. 47, *Marlboro'-Street, Corner of Franklin-Street,*

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents, if paid in advance,
Three Dollars payable in six months.